Volume LX CHICAGO, SEPTEMBER 27, 1907 Number 4

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

DESTINY.

I know the house wherein my soul shall dwell.
My soul hath built it, or in heaven or hell
Needs not the Judgment Book my fate to tell.

No fiat doth await the free-born mind;
Itself elects, itself doth loose or bind.
As writes the soul, so is the edict signed.

Immortal life is evolution still.
The stream of being floweth as it will.
God doth not hinder; God doth but fulfil.

The Nature-child shall unto Nature go;
The Spirit-lover shall the Spirit know;
The earth-bound back to stream of atoms flow.

My joy of joys my spouse must ever be.
I go to that I love. Nor shall I see
The Face that e'er on earth was dark to me.

In life to come, O soul, what shalt thou be?
Thine own election and affinity!
Absorbed in what hath here absorbed thee.

—*James Buckham, in New England Magazine.*

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A handsome and attractive volume bound in navy blue cloth with red and white lettering and a United States Flag on the back comes from the press of the UNITY PUBLISHING COMPANY bearing the title

Mother Bickerdyke As I Knew Her

Many UNITY readers who saw the serial articles by Mrs. Florence Shaw Kellogg, published in these columns last year, will welcome the publication in book form of a most interesting and painstaking narrative of the inspiring service of this noble woman, as it is given by her intimate friend. The value of the book is greatly increased by the introduction by Jenkin Lloyd Jones —who was one of Mother Bickerdyke's hospital boys—and by an appendix describing the National Monument, recently erected at Galesburg, Illinois, together with fine portraits of Mrs. Bickerdyke and of the monument, and pictures of the two houses in which Mother Bickerdyke was born and died.

The book is ordinary 12mo in size and contains 176 pages and will be sent postpaid by the publishers for 75c.

Unity Publishing Company

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LX | THURSDAY, SEPTEMBER 27, 1907 | NUMBER 4

Keep it not idly by thee—hoard it not!
Thy friend hath need of it; behold he stands
Waiting to take the bounty of thy hands.
Pay him the debt thou owest, long forgot,
Or hast thou paid already—ease his lot
Of that which he would sell, or loaf or lands—
Whate'er his need can spare and thine demands;
So shalt thy wealth be clean and without spot.

Dost thou not know? hast thou not understood?
The stagnant pool breeds pestilence, disease;
The hurrying stream bears bounty on its tide.
Pass on thy gold, a messenger of good;
Swift let it speed on gracious ministries;
Wing it with love and let its flight be wide.

—*Ida Whipple Benham.*

The Senior Editor touched Chicago just long enough to preach his after-vacation sermon last Sunday morning and then caught the afternoon train for Boston. While this issue of UNITY is going to press he will be shaking hands and "touching elbows" with the brethren from across the sea in the city of Channing and Theodore Parker, and will do what he can in bringing as large a delegation as possible of these missionaries of good will and good sense in religion westward. If they do not surrender too completely to the American spirit of hurry, there will be a reception to the delegates at the Abraham Lincoln Center, in addition to fellowship meetings on Sunday, October 6, due notice of which will appear in our next week's issue.

We realize that the Congo Free State situation is much in dispute. The fearful charges made against King Leopold's administration have been met by spirited denial and determined opposition. The agitation has become a matter of international politics, and we dare say there is much vagueness and perhaps some willful distortion of facts on both sides. But still we have found no sufficient reason to withdraw our support of the Congo Reform Association, or to refuse to unite in the protest against this personal administration of great areas of nature and human nature, and so we gladly give room for this one more "Cry from the Congo" issued by the Association, whose headquarters are in Boston:

From the Congo still comes the piteous mute appeal of Leopold's miserable slaves. While the nations delay to intervene, the merciless rubber regime goes on and the Congo natives suffer and die. There is little hope that Belgian annexation, unless supervised by the powers, would be more than a nominal change. The terms of annexation which are now under discussion in Belgium leave the control of the Congo still in Leopold's hands. The effort in this country to hasten international action and secure genuine reforms is represented by the Congo Reform Association, Tremont Temple, Boston, Mass. That association is severely in need of funds for immediate use. Though the prosecution of a vigorous public agitation must necessarily be delayed till Belgium's definite policy becomes more evident, it is by all means advisable to issue and distribute literature dealing with recent evidence and pending developments. The officers earnestly appeal to the readers of this paper for financial help. Orders should be made payable to Mr. John Carr, treasurer.

UNITY has no professional secrets or editorial dignities to guard, and it sincerely regrets the slip in the office that overlooked the odious phrase complained of by the correspondent quoted below. It hardly seems worth while to explain the "accident," the like of which is so likely to occur in the best regulated editorial family. The simple truth of the matter is that while the editors were all away and the make-up fell into the hands of the clerical assistants at the office, an emergency for copy of just the right length came and must be met. The clipping from the *Christian Century* on a timely subject just fitted and so the scissors were applied. It seems hardly credible that any Jew reader of UNITY would need any such explanation as this in order to persuade him of the fair-mindedness and cordial atitude of UNITY towards the representatives of the Jewish as towards all other faiths. But we are glad to express our regret, and agree entirely with the logic of our correspondent, who says:

I find in some quarters some displeasure caused by the appearance of the article in last week's UNITY on Richard Mansfield, at least that portion which refers to the "impudent Jew theater trust." Whereas, of course, all realize that the article was copied from another paper, yet the feeling prevails that UNITY, in publishing same, is placing its stamp of approval upon such utterances. They say, furthermore, that the Standard Oil Trust is never referred to as a "Miserable Baptist Trust," and therefore, though such narrow views may be voiced by a denominational publication, they feel that UNITY should condemn rather than sanction such uncalled-for comments.

Some evidence of the important changes in Chinese affairs is found in the copy of a memorial which *The Pekin and Tien-Tsin Times* declares has been sent to the throne by Viceroy Yuan-Shi-Kai, a report of which is given in the Boston *Transcript* as follows:

It is no uncommon thing for high officers to memorialize on national questions when they are quite seriously ill, and it is counted as a meritorious evidence of loyalty and devotion when they do so, and special attention is often paid to advice proffered under such circumstances. The memorial is too lengthy to produce in full, but we give the principal suggestions embodied.

1. The Pekin government should carefully study the consequences of the Franco-Japanese agreement so far as it concerns China and devise means to safeguard the national interests.

2. The adoption of a fixed and unequivocal policy re-

garding the introduction of a constitutional administration into China.

3. To abolish the K'ao-sha Cheng Chi-Kuan, or office for investigation of political affairs in Pekin, which is only of nominal service now.

4. The immediate establishment of the proposed Chin Chen-Yuan, or ministry for discussing State affairs in Pekin.

5. The extension of the Tien-Tsin local government system to the various provinces as soon as possible.

6. The adoption of compulsory education.

7. The establishment of Government good faith with the people.

8. The reorganization of the Lu-chun Pu, or Board of War.

9. The thorough investigation of China's financial condition so as to pave the way for the adoption of a gold standard in future.

10. To punish all high Manchu Chinese authorities in Pekin and the provinces if they try to build up barriers between Manchu and Chinese in the employment of their subordinates.

The original memorial has not been published, but the above represents the most important parts of it which are now under the consideration of the Grand Councillors of State and the presidents of the various government boards in the capital.

The Chicago Charter Election

The overwhelming rejection of the new charter proposition at the recent special election in the city of Chicago is a most significant one and to our minds a hopeful one. The situation was terribly involved. The figure of an unkempt maiden clamoring for a new dress has not been over-worked. Chicago is pitifully handicapped by its present charter, which is a reminiscence of its village days. Seventy-five per cent, perhaps, of the new document was altogether admirable, representing the real needs of Chicago, but still the painful truth remains that the remaining twenty-five per cent represented the insolent intrusions of the politicians who unblushingly emasculated the document in the state legislature at Springfield last winter. The bosses, counting upon Chicago's dire need, believing that the situation was so desperate that Chicago would accept anything, proceeded to perpetuate and strengthen the party domination, the supremacy of the ward politician, and give new lease of life to the vicious caucus system. They proceeded to gerrymander the city in such a heartless way as to arouse the indignation of the anti-vivisection society.

There are many causes that led to the defeat of the movement, some of them unworthy and lamentable, but it is safe to assert that the result is one more notice served upon the party politicians that they must keep hands off municipal affairs. It is one more merited rebuke to the arrogance of the daily press which, with the exception of the Hearst papers and the *Evening Journal,* were apparently committed to the new charter. If the newspapers, who think they represent public sentiment, and the many worthy citizens who really thought the case was so desperate that the new charter was better than the old one, and consequently advocated its adoption, had been more frank with the public and more candid with themselves,—if while applauding the good features they had with equal frankness condemned the bad features, the result of the election might have been different. The demand for a consultation of taxing bodies could only have been half-hearted and was necessarily inefficient when it proposed to wipe out of existence the present park system, which is admirable, and the administration of which has reflected so much glory upon Chicago and scarcely a shadow of scandal, while it allowed to remain intact the vicious county organization with all its ramifications of iniquity, overlaying and overlapping the city government.

Doubtless a large element that entered into the defeat of the new movement came from the "personal liberty leagues," representing ideas so dear to a large foreign population in the city of Chicago. They feared Puritan Sundays and prohibition ordinances. We believe in curtailing in every way possible the miserable liquor traffic. We believe in enforcing on sociological grounds, in every way practicable, the one day in seven, and we believe that these demands are so rational, ethical and progressive that they too can be entrusted to home rule. If these questions can be divorced from the entanglements of party politics even in the city of Chicago we see daylight ahead. And so we join in the demand for home rule on this as upon other questions, believing that progress lies in that direction. There are more sober than drunken people in Chicago to-day. The city of Chicago can clear itself of its corruption if the politicians will give us a chance and the partisans will keep hands off.

The last and highest indignity to municipal good sense was the attempt on the part of the republican party, with the mayor at its head, to make of this new charter movement a party issue to force partisan interests to the front, while the questions involved were non-partisan in the very nature of the case.

We see no reason, then, to retract the opinions advanced in our editorial of recent date on "Poisoned Bread." We are glad that a bad new charter has been rejected that the way might be kept open for the good new charter that must surely speedily come. It was an expensive way to teach the politician, the partisan and the uningenuous daily press, a lesson, but it has been worth while. The clear heads and well-meaning thousands who at the last election were willing to put up with a half-loaf will now, let us hope, find courage to demand the whole loaf, and when the demand is properly made, with becoming independency, there are independent voters enough in Chicago to see it through.

An Industrial System of Schools

Our industrial colleges, while creatures of the State, were originated by, and are still partly sustained by the patronage of the National government. Even after the Station has been established by a State it receives annual appropriations from Washington. Our common schools are quite a different sort, being of State initiation, and dependent strictly upon local appropriations. State universities also are of State initiation, and sustained strictly by State patronage. We understand that our colleges are of entirely different origin, being strictly private institutions or the property of a

religious denomination. The problem that now presses upon us is that of linking Agricultural Colleges and Experiment Stations to the lower schools, so that the industrial system of education shall be complete.

Georgia has undertaken high schools of an industrial sort for each Congressional district, while two or three of the Northwestern States have turned over their normal schools to the preparation of industrial teachers. The intent in all cases is the same, in some way, sooner or later, to infuse the whole school system with the spirit of honor for work, and ability to achieve—that is to unite the culture of the brain with training for the hand. The efforts so far made by the States have been tentative, and their working out inharmonious. At the recent session of Congress, a bill was introduced by Congressman C. R. Davis, of Minnesota, the intent of which was to make a complete national and federal system, covering all the States, and stimulated by national appropriations. This bill provides for a correlation of the efforts put forth by several of the States, and undertakes to reorganize them into a general movement.

Mr. Davis argues that not many of our States have, so far, been able to completely finance their primary schools, especially those in the rural communities; much less able to redirect these schools along industrial lines. Are we to insist that these States shall wait until their treasuries are in a flushed condition, or may there be assistance wisely extended to them on the part of the nation? As federal appropriations have unquestionably worked well in the case of Experiment Stations and Agricultural Colleges, why should we not look for similar results if appropriations are allowed to reach farther down and influence the whole school system? Would not this assistance on the part of the national government stimulate and encourage the States to make larger appropriations? Mr. Davis points farther to the fact, which we believe is an acknowledged truth, that the appropriations under the Morrill and Hatch bills have worked no mischief to State spirit or State rights.

There must be no mistake at this point, for the intent is not to take power away from the States, in the creation and administration of educational affairs. As each State now administers the appropriations, given by Congress for collegiate and experiment work at the top, so, under the provisions of this bill, would each State administer the funds appropriated for industrial secondary and primary education. The bill follows somewhat after the line of effort already put forth by Minnesota and Iowa. It proposes taking hold of the normal training of the States, and contemplates building up a large class of people trained in high school courses, in which industrial education is combined with the ordinary or classical. Then, with patrons and teachers from such schools, it is thought that our lower schools will be so equipped, and so enthused, as to carry such questions as home economics, land tillage, and other affairs of bread winning through the whole system, both rural and city. It would give a more practical bearing to all the courses of all school grades. The author of the bill suggests that this secondary eduaction would also encourage self-selection upon the part of the pupils, enabling them to choose those lines of endeavor in which they are most likely to succeed. This industrial education, provided at the bottom, will react to furnish inspiration, carried not only through secondary education but into the colleges and universities. It will modernize these institutions, and probably very largely increase their attendance, making our colleges in time a part of the public system.

Federal appropriations, enabling the State to create colleges and experiment stations, did far more than was expected. They centralized State effort, and have distributed more equably the advantages of higher training. They have created an industrial sentiment, and to them is due very largely the wholesome drift from city congestion into a broad suburbanism. The Davis Bill carries a relatively large sum of money, to be administered by the States along this same industrial line. The federal government can initiate, in each State, such a movement relating to industrial life and home-making, with the probability of stimulating the States to do far more for themselves. It is not interference with States; it is not merely aid to States; it is national co-operation with the States. It appears as a supplement to the Land Grant Act of 1862, the Hatch Act of 1887 and the Morrill Act of 1889.

The intent is strictly supplementary. It would extend the industrial character of instruction over the whole of State education. If adopted, it would initiate a common effort throughout the United States for solving the problem which is now troubling nearly every State. It would create a new sort of teacher, with new equipment for the primary and secondary schools. It would displace the sporadic and inharmonious efforts of Conventions, Summer Schools, Winter Schools, Garden Schools, Orchard Schools, and all other devices, with a systematic effort to make our common schools face home life and industrial effort. The belief is almost unanimous among our best educators that the time has come when our schools must aim to teach, primarily, what the children can use; that the end of the school should be, in a much larger degree, fitting the pupil to live well and happily under the common conditions of life; that after breadwinning the aim of the school should be to give culture which shall make every-day work attractive. We are under the spell of the simpler life; but our schools have not yet passed under that spell. It is essential that our boys and girls attain a proper attitude toward labor, and a true view of their relations to the world. This involves the training of the conscience and the will as well as the hand—a training lamentably lacking in much of the education of the present day.

We do not mean, by what we have said, to commit ourselves to a plan for creating agricultural or industrial high schools, which are to remain as such, and out of reach of the larger part of pupils. We do not assume that our present schools are unsuitable places

for teaching agriculture—that is the things of the world about us. We believe they are exactly the places for this sort of instruction. What we do propose and advocate is some method of wisely introducing this sort of teaching. For the present this problem must be met from the side of the teacher. We must first of all create our instructors, persons imbued with knowledge of nature, and love for every-day sciences. When these are furnished, there will be no difficulty, we apprehend, in "redirecting the public schools." At the present stage of the affair it belongs to the Nation as well as the State, as we view the matter. Right knowledge, rightly applied, is a national asset. What we need is men and women prepared, impelled, inspired to make the land all that it can be, yield all that it can yield, and at the same time grow fatter and fairer for the future. We want a generation that shall know, not guess that John Stuart Mills' fundamental thesis, that "the science of economics rests on the niggardliness of Nature," is false.

E. P. Powell.

A Correction

In our issue of September 12, page 24, a serious misprint demands correction. Our author wrote, "The state universities will not be false to the charter of liberal education," but the types made him say "chatter" in place of "charter." In spite of vacation periods Unity must come out every week and its labor falls upon unaccustomed hands. We offer Dean Birge our humble apology and trust our readers will note the correction.

To the Wind

I.

Wind, breathe thine art
Upon my heart;
Blow the wild sweet in!
Let my song begin.

Bring measures grave;
The hill pines wave;
Blow with thee along
All the valley song.

Hymn of the night,
Hymn of the light,
Rhythm of land and sea,
Breathe to the heart of me.

Swift wind of God,
Quicking the clod,
Give of the heavens strong
My heart a song!

II.

Wind in the late September bough,
Rocking the empty nest,
Never before so sweet as now
Your melody of rest.

Is it because so close they be,
The loss, the bitter smart,—
The sighing in the naked tree,
The crying in the heart?

—*John Vance Cheney, in The Atlantic Monthly.*

THE PULPIT

Theodore Parker

A SERMON BY REV. HENRY M. SIMMONS, LATE PASTOR OF THE UNITARIAN CHURCH AT MINNEAPOLIS, MINN. TRANSCRIBED FROM HIS NOTES BY HIS DAUGHTER.*

II.

Last Sunday I gave a general sketch of Theodore Parker's life, of his religious thought, and the conflicts it brought him, and of the way in which he preached to that great congregation in Boston. But public preaching was only part of his work there. He was most active in a pastoral way; not so much through church organization, of which he had little, but through his private counsel and help to persons in his parish, and no less outside of it. This is well told in the *Atlantic Monthly* by Colonel Higginson, whose testimony ought to be interesting, in Minneapolis to-day. Just as Parker himself said, in his last year, "My affections are developed far better than my intellect;" so Colonel Higginson said that the predominant element in his work was the "emotional," "the sentiment of love," leading him to help every one who came. "As he sat in his library, in Boston, he was not only the awakener of a thousand intellects, but the center of a thousand hearts; he furnished the natural home for every foreign refugee, every hunted slave, every stray thinker, every vexed and sorrowing woman. Never was there one of these who went away uncomforted, and from every part of this broad nation, their scattered bands have flung roses upon his grave. * * * Borne down by the accumulation of labors,—grudging, as a student grudges, the precious hour that once lost can never be won back,—he yet was always holding himself at the call of some poor criminal at the police office, or some fugitive from southern bondage, or some sick girl in a suburban town, not of his recognized parish, perhaps, but longing for the ministry of the only preacher who had touched her soul. Not a mere wholesale reformer, he wore out his life by retailing its great influences to the poorest comer. Not generous in money alone,—though the readiness of his benificence in that direction had few equals,—he always hastened past that minor bestowal to ask if there were not some additional gift possible, some personal service or correspondence, some life-blood, in short, to be lavished in some other form, to eke out the already liberal donation of dollars."

Mr. Frothingham's book emphasizes the same quality, and gives abundant illustrations of it. It says Mr. Parker's "parish included besides those who regularly attended service at Music Hall, a multitude of strangers who had no claim upon him but that of their need." He was always aiding with gifts or other assistance some needy boy or girl in quest of education; and "the President of Harvard College had a standing request to let him know of any deserving youth whom a little money would help. No devotion to his studies ever led him to disregard an appeal for assistance, from whatever quarter. He never seemed to feel that he had any rights which man, woman, or child, black or white, was bound to respect, but laid himself smiling on the altar of self-sacrifice. Just as he might be pouring out upon paper the full flow of his thoughts, a tap at the library door, answered by the ready 'come,'

*This sermon is copied from a manuscript, written in a peculiar, abbreviated system, which my father originated, for his own use. Any errors or inelegances are due to blunders in my reading of the same.—Echo Simmons.

would bring in some unknown visitor," who would be cordially welcomed by the genial "What can I do for you?" "And what a multitude came." "A young Scotchman with a general letter 'to some Christian minister,' seeking employment in his handicraft, is told that the man most likely to help him lives at number 1 Exeter place. A Methodist minister from the country seeking literary help, receives it abundantly. A husband and wife, each without the other's knowledge, come to seek counsel in mutual estrangement, and learn long afterwards whose wise advice it was that made them friends again. The man of culture and wealth, who would not be seen in Music Hall, goes to its preacher for consolation in his hour of affliction. Young people look to him for guidance to congenial activities. The selfish intruder with private ax to grind; the scholar wishing to verify a quotation from a classic; the well-meaning revivalist, who would pray with him then and there for his immediate conversion, and was courteously permitted to try; the bully, who, believing himself aimed at in a public speech, ascended the stairs breathing vengeance, knocked at the door with the cane which he intended using on Parker, but, forgetting his wrath in the calm presence, went subdued away; the doctor of divinity, wishing to see the man who had done such true work in the temperance cause; anxious mothers, seeking counsel about their children from the man whose lifelong grief was his childlessness; chairmen of committees needing a skilful pen to write their reports; a little pet to play an hour with the toys in 'Parkies' bureau, put there for the children's amusement; a Baptist clergyman with a polemical manuscript to be revised for the press; these are authentic cases, specimens of whole classes of visitants, against whom he never shut his door. They consumed the time, but never seemed to exhaust the patience of this most hospitable of minds. He had enough of that for the maiden's peevish complaint, for the enthusiast's dream of a new religion, for the Millerite's vision of the second coming, for the fanatic's howl over the sins of society; and before the infliction was at the foot of the first flight of stairs, the swift pen had taken up the unfinished sentence, and was speeding along the page as if there had been no pause in its work. He was the universal pastor, the shepherd of the forsaken sheep." "He considered himself appointed minister at large of all fugitive slaves in Boston." One Sunday, when overworked and sick, and about to take a little outing in New Hampshire, which his friends had planned, a poor black woman came to get him to attend the funeral of her child on Tuesday, and so Parker gave up the trip. "And when he went on his frequent trips about the country for his lectures, he always carried along a bag of candy to give to the fretful children, and so make it a little easier for their mothers." Even animals were a part of his parish; and in the winter snowstorms he kept a supply of corn in his study to feed the birds on his window sill; and he carefully released the grasshopper which a thoughtless woman had tied by the leg to amuse her children.

Then, too, all the hundreds and thousands of letters that he wrote, in his pastoral and church work; letters of consolation and counsel and friendship, sometimes so wise, sometimes so tender, sometimes learned and profound, sometimes bubbling over with fun. "I hope you got my sermon," he writes to a friend in Rome; "and of course you read it to the Pope. Poor Pope! How are the hens? I hope he has eggs enough for Lent." "The shabby old fellow not to send me a Cardinal's hat." "I am glad you are busy with work of the house and can make good bread," writes he to a young wife; "I think it is one of the fine arts. Many American women commit the sin against the Holy Ghost by transfiguring good meal into bad bread. I should rather be eminent for bread and butter than famous for stalking about on platforms, making a noise in public meetings and getting into the newspapers, as many women do." And yet he could be so tender. On the same page, I find a letter of consolation to a girl whose lover had forsaken her. He tells her that if there was not to be true congeniality between them, it is fortunate that the discovery was made before it was too late; and she has at least had "the love which filled up the few months with its handsome flowers. That leaves a mark, like the traces in the rocks, which will never be effaced from the character." Besides, in all her disappointment, let her rememmber that "burnt spots in the woods bear the earliest plants and most luxuriant and most delicate flowers." And how religious is his thought of love! In another letter he tells of a couple finally engaged; "a marriage made in heaven, though it was a good while coming down." "Dear me! I love to see these lovers. I walk in the public garden, at the proper time of day, and delight to look at these birds of paradise, flying after their garden of Eden. They are in heaven for the time. How the most precious joys are also the commonest! It is a dear, loving God who fills the earthly cup with such sweet blessings, and pours out so liberally." And so Parker writes on, letter after letter, as if he were not the greatest preacher in Boston and had ages to himself.

And this giving of so much time to others was all the more remarkable because he so valued his time, and had to husband it for his loved studies. For he was a student and thinker, quite as much as a preacher; and as he has told us, rated the intellectual above the emotional, ideas above sentiments, even in religion. Of course in his life of general research, he had not the accurate scholarship of a specialist; but hardly an American of his day had amassed so much learning, or was so eager for more. All his leisure was devoted to it, and much of the time that was so much needed for rest. We noticed last Sunday the scores of languages that he learned, and the recondite writers that he was familiar with even in his youth. Many of his sermons and addresses cost him an immense amount of study; and it is said that for one of his biographical articles, for instance, he read everything which the man had written, and all that had been written about him. James Freeman Clark wrote: "I remember meeting him on the cars that fatal winter which laid the foundation of the disease which took him away. He had a carpet-bag with him, filled with German, Greek and Latin books,—those old books in vellum of the seventeenth century,—volumes which it is a pain even to look at, so hard reading do they seem. On Monday morning he filled his carpet-bag, and went to the place where he was to lecture Monday night. All day long he studied his books, and at night delivered his lecture. Then on Tuesday he would go to the next place; studying his books all day, and lecturing at night. So he would go on through the week until Friday; when he would be back again in Boston, with his carpet-bag exhausted, with the whole substance of those books in his brain, so that he could give a perfect analysis of them all from beginning to end. On Saturday morning he would sit down to write his sermon for the next day; on Saturday afternoon go and visit the sick and bereaved of his society; on Sunday morning preach his sermon, and in the

afternoon drive over to Watertown to preach there; and on Sunday evening he would lie on the sofa, tired out, and talk to his friends. That was his way of working."

Colonel Higginson, too, praises Parker's learning, and says: "I have more than once heard him give a minute analysis of the contents of some dull book read by him twenty years before, and have afterward found the statement correct and exhaustive." He says again: "I never went to Parker to talk over a subject which I had just made a specialty without finding that on that particular matter he happened to know, without any special investigation, more than I did." He tells how he once, in some historical inquiries, wanted fuller information about "the barbarous feudal codes of the middle ages,—as the Salic, Burgundian and Ripuarian;"—and not finding it in any books, went to scholarly lawyers, one after another, to one who afterward became "a leader in the United States Senate," to one who afterward became a justice of the United States Supreme Court, to another who was already on the Supreme bench of Massachusetts; but all in vain. So he finally went to Charles Sumner, sure of him at least. But even that "accomplished scholar," "for once at fault, could only frankly advise me to apply to Theodore Parker. I did so." Parker instantly replied, "Go to alcove 24, shelf 113, of the College library at Cambridge, and you will find the information you need in a thick quarto, bound in vellum, and called 'Potgiesser de Statu Servorum.' I straightway sent, for Potgiesser, and found my information." Of Parker's familiarity with Greek and Latin literature, Higginson says that "one of the few undoubted classical scholars" of New England, John Glen King, of Salem, "while speaking with very limited respect of the acquirements of Rufus Choate in this direction, and with utter contempt of those of Daniel Webster, always became enthusiastic on coming to Theodore Parker," and said, "He is the only man with whom I can seriously discuss a disputed reading, and find him familiar with all that has been written upon it." But all this ancient learning did not seem to make Parker's knowledge of more modern things any less; and Higginson tells how he once heard him discussing agriculture with an intelligent Quaker farmer. "The farmer held his own ably for a time, but long after he was drained dry," Parker "flowed on exhaustless, with accounts of Nova Scotia plowing and Tennessee hoeing, and all things rural, ancient and modern, good and bad, till it seemed as if the one interesting theme in the universe were the farm. But it soon proved that this was only one among his thousand departments, and his hearers felt, as is said of old Fuller, as if he had served his time at every trade in town." It was indeed the things of daily labor and life, in which he was *most* interested. He gave comparatively little attention to the fine arts; wrote Ripley that he cared less for them than for the "*coarse* arts which feed, clothe, house and comfort a people;" and once said he would rather have been Benjamin Franklin than Michael Angelo. He was well versed in the natural sciences, from the botany of which he made so much in his boyhood, through all their branches. He early welcomed the general doctrine of evolution; and (in '57 and '58) before Darwin's book appeared, preached some scientific discourses which Miss Stevenson used to call the "Darwin sermons." That book reached him at Rome, just before he died; and though he questioned some of its generalizations, its principles were in harmony with his own, since, he said, Darwin opposed "Agassiz's *foolish* notion of an interposition of God when a new form of lizard makes its appearnce on the earth;" and "science wants a God that is a *constant* force and a *constant* intelligence, *immanent* in every particle of matter."

For Parker held his great learning mastered in his strong thought, and made it subservient to religion and life. He presented it, too, in language so clear that it held his hearers without need of any oratorical art. Higginson well tells of this also, and says, "I have always remembered a certain lecture of his on the Anglo-Saxons, as the most wonderful instance within my knowledge of the adaptation of scientific learning to the popular intellect; * * * nearly two hours of almost unadorned fact, and yet the lyceum audience listened to it as if an angel sang to them;" * * * and "one was compelled to believe that he might read the people the Sanscrit Lesson, and they would listen with ever fresh delight."

But great as Parker was in his warm heart, wanting to help everybody, and in his strong mind mastering knowledge and seeing through errors and shams; he was greater in his moral quality, and most desired to be great in that. This was in his thought, the highest element in religion itself. He said, in one of his sermons, religion begins as "a mere emotion," a "sentiment;" then, in a more advanced stage, "the emotion has travelled from the heart upward to the head" and become a "thought," an "idea;" "but finally, in its ultimate form, it becomes likewise an act," looking not only to "private conduct," but to the "vast public concerns" of the nation and the race. Hence his religion ever aimed to improve public morals, to strengthen right and rebuke wrongs in his nation; and in his sermon of installation over that Twenty-eighth Congregational Society, he said that if this were not to be a part of the duty of the minister, then "I would never enter the church but *once* again, and then to bow my shoulders to their *manliest* work, to *heave down* its strong pillars, arch and dome and roof and wall, though, like Samson, I buried myself under the ruins of that temple which *profaned* the worship of God." Hence, probably more than any other minister of his time, he preached on moral and political questions,—temperance, crime, property, oppression, human rights,—not merely in a general way, but in direct reference to the laws, customs and deeds of the times. He had a burning passion for justice, and an unfaltering faith in democracy,—which, as early as 1846, so long before Lincoln's Gettysburg address, Parker defined as "the government of all, for all, by all." Often afterward he used this phrase, in one form or another, in various speeches; and Herndon in his "Life of Lincoln" tells us that the latter took the phrase from one of these printed speeches and gave it popular currency in his famous address. But *deeper* than Parker's faith in what he once called "direct self-government, of all the people, by all the people, for all the people," was his burning passion for *justice to* all the people, and to *all peoples*. This was the inspiration of his moral work; and in it he most showed his moral quality. I said last Sunday that his central quality was his fearless fidelity,—ready to stand in the smallest minority, and to face any numbers whatsoever;—as boldly as his grandfather who led that little band of minute men against fifteen times as many in the first fight of the Revolutionary War. We saw how he showed that fidelity and bravery in opposing the established theology; but he showed it still more in opposing the established opinion in public affairs. In the former work, he opposed the preachers and churches; in the

latter, he opposed not only them, but often the people themselves, and dared to stand against the very government and laws of his country, in the name of the higher law and of God. He did this in his long anti-slavery work, not only *denouncing* the national fugitive slave law, and the officers who were executing it, —but actively *resisting* them and urging others to resist them,—in his work for the fugitive slaves in Boston and elsewhere. All this is so well known that I need say no more of it. But his fearless fidelity was shown perhaps still more in another field, which is pretty much *forgotten* to-day, and which ought to be noticed. I mean in his opposition to the Mexican war, in which his country was engaged. He was, of course, opposed to aggresive war in general, and no American had spoken higher praise of Sumner's great oration against it, July 4, 1845. So, too, a few months later, November 18, 1845, having heard that Bancroft, the historian, favored a war with England about Oregon, Parker wrote him a notable leter. (Frothingham, page 382.) Said he: "Posterity will damn into deep infamy that government which allows a war to take place in the middle of the nineteenth century. Yes, posterity will pass a damning sentence on the men who even tampered with the war-spirit so madly active in these half brutal men who swarm in our parties—*you* know at what cost war is waged. I do not now speak of treasure, nor even of blood,—but of the confusion it brings into the minds and hearts of men. *You* know, from the bloody page of history, how war in the latter ages has arrested the progress of man. A war of but a single year between England and the United States, I seriously believe, would retard the progress of man full half a century. I know some men would win a reputation for a few months in the mouths of the vulgar; but I know, and you know, that such fame is real infamy, and will soon appear such."

But the next year, 1846, when our government really entered upon a war with Mexico, Parker's opposition became still more emphatic. Here, too, he was in the minority. As he afterward wrote: "The politicians of Massachusetts favored the Mexican war;—Boston favored it; the newspapers came out in its defence; the government called out the soldiers and they came; from the New England pulpit we heard but a thin and feeble voice against the war." But Parker opposed it all the more strongly because it was so favored. Early in June, he preached a sermon against it. He told how it was upheld in high places. "Congress has voted our money and our men to carry it on; the government calls for volunteers; the volunteers come when they are called for; no voice of indignation goes forth from the heart of the eight hundred thousand souls of Massachusetts; of the seventeen million freemen of the land, how few complain, only a man here and there! The President is well nigh silent; and the church, so far from protesting against this infidelity in the name of Christ, is little better than dead." But *he* denounced it. He denounced aggressive war in general. Said he: "I maintain that aggressive war is a sin; that it is national infidelity, a denial of Christianity and of God." In it, "men are systematically trained to burn towns, to murder fathers and sons; taught to consider it 'glory' to do so. The government collects ruffians and cutthroats. It appoints chaplains to blaspheme Christianity; teaching the ruffians how to pray for the destruction of the enemy, the burning of his towns,—to do this in the name of Christ and of God." "I do not censure all the *men* who serve; some of them know no better, * * * they never *thought* of thinking for themselves; their thinking is to read a newspaper or sleep through a sermon. They consider it their duty to obey the Government, without thinking if the Government be right or wrong. I deny not the noble, manly character of many a soldier, his heroism, self-denial, and personal sacrifice. * * * I think better of the hands that do the butchering than of the ambitious heads, the cold, remorseless hearts, which plunge the nation into war." And so he held it had been in this case. Government and Congress throw the blame on Mexico; "but if a lie was ever told, I think this is one." "Not satisfied with annexing Texas and a war, we next invaded a territory which did not belong to Texas, and built a fort on the Rio Grande, where, I take it, we had no more right than the British, in 1841, had on the Penobscot." "The governor of Massachusetts, who declared the annexation of Texas unconstitutional, recommends the war he just now told us to pray against, and appeals to our patriotism and humanity; as arguments for butchering the Mexicans, when they are in the right and we are in the wrong." And so Parker dares to oppose the government, and to call on men to oppose the war. "We can refuse to take any part in it; we can encourage others to do the same; we can aid men, if need be, who suffer because they refuse." "We can hold public meetings in favor of peace, in which what is wrong shall be condemned." "You may effect little in this generation, for its head seems crazed and its heart rotten. But there will be a day after to-day." "Men will call us traitors; what then? That hurt nobody in '76! We are a rebellious nation; our whole history is treason; * * * our Constitution treason to our fatherland." "I think lightly of what is called treason against a government. That may be your *duty* or mine. Certainly it was our fathers' duty not long ago; now it is our boast and their title of honor. But treason against the people, against mankind, against God, is a great sin, and not lightly to be spoken of." "Though all the governments in the world bid us commit treason against man, and set the example, let us never submit." And Parker not only dares to talk so boldly against the government and the war in which his country is engaged, but against its very soldiers. Said he: "It requires very little courage to fight with sword and musket, and that of a cheap kind. Men of that stamp are plenty as grass in June. Beat your drum, and they will follow, offer them but eight dollars a month, and they will come, fifty thousand of them, to smite and kill. Every male animal, or reptile, will fight. It requires little courage to kill; but it takes much to resist evil with good. * * * Call that non-resistance if you will; it is the stoutest kind of combat, demanding all the manhood of a man."

So boldly did Parker talk about the government and the war and its soldiers from his pulpit that June Sunday of '46. And still more boldly he talked some months after, February 4th, 1847, in a meeting in Faneuil Hall, where some of the soldiers were present with their very arms, and tried to suppress him, but only made him censure them the more. Said he: "Here are soldiers with bayonets. * * * They went to outrage meetings last Monday night, the hireling soldiers of President Polk, to overawe and disturb the meetings of honest men. Here they are now, and in arms. * * * Men needed to hew wood and honestly serve society, are marching about your streets; they are learning to kill men who never harmed us, nor them; learning to kill their brothers. It is a mean and infamous war we are fighting. It is a great boy fighting a little one, and that little one feeble and sick,

What makes it worse is, the little boy is in the right, and the big boy is in the wrong, and tells solemn lies to make his side seem right." "The government had made war; the Congress voted the dollars, voted the men, voted a lie. * * * Your President called for volunteers." Massachusetts ought to have stood up in the spirit of '76 and said, "We won't send a man for this wicked war." "All good men" should have said, "If God please, we will die a thousand times, but never draw blood in this wicked war." Some of the audience cried out, "Throw him over;" but Parker, who was speaking from the gallery, replied, "Throw him over,—what good would that do? What would you do next?" "Drag you out of the hall," was shouted. "But," continued Parker, "What good would that do? It would not wipe off the infamy of this war; would not make it less wicked." While blaming some of the soldiers, "for some of them know what they are about, yet I pity them more, for most of them, I am told, are low, ignorant men; some of them drunken and brutal. From the uproar they make here tonight, arms in their hands, I think what is told me is true. I say I pity them. * * * I blame most the men that have duped the rank and file. I blame the captains and colonels, who have least of the hardships, most of the pay, and all of the 'glory.' I blame the men that made the war, the men that make money out of it. I blame not so much the volunteers as the infamous men who deceive the nation." "Throw him over," came the cries again, with a flourish of the bayonets. "Throw him over! Kill him, kill him." "Throw him over?" (coolly replied Parker); "you will *not* throw him over. Kill him? I shall walk home unarmed and unattended, and not a man of you will hurt a hair of my head." The "President tells us it is treason to talk so," continued he. "Treason is it? * * * If it be treason to speak against the war, what is it to make the war? * * * If the people cannot discuss the war they have got to fight and to pay for—who under heaven can?" No; the treason is in keeping silent. "If my country is in the wrong, and I know it, and hold my peace, *then* I'm guilty of treason, moral treason." And he concludes: "Let it be infamous for a New England man to enlist; for a New England merchant to loan his dollars in aid of this wicked war, in which our foes 'are in the right and we are in the wrong.' * * * I call on you all to protest against this most infamous war. * * * Leave not your memory infamous, because you feared men, feared the government; because you debased your country by defending the wrong she dared to do." So boldly did Parker speak against the war while it was in progress.

And still more boldly, perhaps, did he speak when the war was ended and the country was rejoicing in its victories and vast gains of territory. Then, June 25, 1848, he preached another sermon in review of it and its results. He again denounced the war as "unjust at its beginning, mean in its motives, a war for plunder." He pictured the wrongs it had wrought, and said that though no crueler than wars of invasion generally are, still the thefts assaults, rapes, murders and cases of arson, in the whole history of the United States in times of peace—all of these added together "will not amount to half the wrongs committed in this war for the plunder of Mexico." He pictured not only the armies bombarding and burning towns with general destruction, but their individual soldiers looting houses, murdering men, violating women; for, said he, "you cannot take the most idle, ignorant and vicious men out of the low population of our cities, get them drunk enough or foolish enough to enlist, train them to violence, theft, robbery, murder, and then stop the man from exercising his rage or lust on his own private account." He showed our own losses, too, not merely in money and men killed, but men diseased, crippled, corrupted; "many a man shall come home with but half of himself—half his body, less than half his soul," "polluted with the drunkenness, idleness, debauchery, lust and murder of a camp"; "what will your influence be?" He pictured the demoralization that the war was bringing in many ways, the dulling of the moral sense through the nation. He contrasted it with ordinary crime, and pictured three criminals on their way to the gallows for murder, robbery and arson, respectively, meeting a troop of these soldiers coming home to glory, and asking what it meant. The criminals are answered: "These are the soldiers just come back from war. For two long years they have been burning cities, plundering a nation, and butchering whole armies of men. Sometimes they killed a thousand in a day. By their help our nation has stolen seven hundred thousand square miles of land. * * * We shall *feast* these men; shall take their leader and make him ruler over all the land. But as *you* only burnt, robbed and murdered on so *small* a scale, and without the command of the President or the Congress, we shall hang you by the neck. Our Governor *ordered* these men to go and *burn* and *rob* and *kill;* now he orders you to be hanged, and you must not ask any more questions." So severely did Parker censure, not the ignorant soldiers, but the intelligent men who had caused the war; and he apologized for not censuring them more. Said he, in the climax of his indignation: "And thou, my country, my own, my loved, my native land, thou child of great ideals and mother of many a noble son, dishonored now, thy treasure wasted, thy children killed or else made murderers, thy perfect glory gone, thy government made to pimp and pander for lust of crime; forgive me that I seem overgentle to the men who did and do the damning deed which wastes thy treasures, spills thy blood, and stains thine honest sacre fold." Still, "Debtor, forgive them, for they know full well the sin they do."

Severe words have been spoken the last two years against the wars now in progress; but they pale before those with which Theodore Parker so daringly denounced one which his country was waging and his government ordering half a century ago.

And his anti-slavery work was of the same kind, denouncing the laws of his nation in the name of the Higher law, resisting his government in the name of justice. So devoted was he to justice that he was ready to have our very National Union sacrificed to it; and in a speech in Boston in 1851 he said: "I would rather see this Union dissolved till there was not a territory so big as the County of Suffolk," "than have a single fugitive slave sent back as Thomas Sims was sent back." Of course, I do not agree with Parker in this, and I intend to give another discourse on Daniel Webster, showing the larger wisdom in his arguments for Union, and the injustice in Parker's funeral censure of him. But the fact for us to notice is that Parker, like so many of the early abolitionists, was ready to sacrifice the Union for the slaves, and he continued his opposition to the government and that hated law. He was in sympathy with John Brown's movements in defiance of it, though his sickness kept him from close connection with them. And when the news of that martyr's death reached him in Italy, in those last months of his life, Parker had the prophetic

soul to see and say, "Let the American state hang his body and the American Church damn his soul," but "no man" has died in "this century whose chance of earthly immortality is worth half so much as John Brown's."

For this and his other work of opposition he had to suffer the penalty of scorn and hate. Not, of course, that he was alone in this, for many other noble men shared his work and its penalties. But few were worse treated than he. He tells how he had to work by stealth on account of his unpopularity, often forced to withhold his name from petitions which he himself had started, and being requested not to show his face at conventions or mass-meetings which he had gotten up. In 1851 the Masonic Temple in Boston was refused to his society because it would injure the reputation of the house. Said he: "I love fame, and for religion I took a path that I knew would lead me to infamy all my life. I love the society of cultivated people, a good name, respectability; and religious conviction has deprived me of it all, made me an outcast, and given me a name more hated than any in all New England. I see men stare at me in the street and say, 'That is Theodore Parker,' and look at me as if I were a *murderer*. Old friends, even parishioners, will not bow to me in the street." Only two years before he died, when the senior class at the Divinity School where he graduated invited him to deliver the address, "the theological faculty, consisting of three Unitarian Doctors of Divinity, interposed their veto and forbid" him from speaking. In 1858 orthodox ministers publicly prayed that the Lord would stop his work; and one elder said in his sermon that "Hell never vomited forth a more wicked and blasphemous monster than Theodore Parker."

Yet long before he died his triumph was coming among the people whose good opinion was worth having. He preached to the largest Protestant congregation in America, except Beecher's, and his printed sermons were read far and widely. He lectured to from sixty to a hundred thousand persons a year, and hoped he had some influence upon one-half of one per cent of them. Says Colonel Higginson again: "His lecture-room in the remotest places was crowded, and his hotel chamber until late at night. Probably there was no private man in the nation, unless it were Beecher or Greeley, whom strangers were so eager to see; while from a transatlantic direction he was sought by visitors to whom the two other names were unknown. Learned men from the continent of Europe always found their way, first or last, to Exeter Place, and it is said that Thackeray on his voyage to this country declared that the thing in America which he most desired was to hear Theodore Parker talk." All around, too, his teachings were more and more winning favor before he died.

Still more did his triumph come after he died. His denomination that had deserted him has welcomed him back to honor; and Dr. Bellows, who, at Parker's death, was not quite sure even of his salvation, twenty years after gave him a religious rank hardly lower than Channing, and taught that he had been necessary for completing Channing's work. Even in evangelical circles he has grown in favor. His general views about the Bible are held by half the intelligent clergy today; and Parker's general religious opinions, Mr. Chadwick says, have become the common-places of what is called progressive orthodoxy. In that last great discourse of his, written from the West Indies, on his way to Europe and death, he told the story of the British man-of-war, one night, firing repeatedly and long against what seemed a hostile ship in the darkness, but finding in the morning that it was a great rock in the ocean, all unharmed by their shot. So, he said, many a seeming error, against which the Church has fought so long, proves at last to be an eternal truth based on the foundations of the world. So it has been with most of his own teachings, both religious and social. As Emerson said, they found their allies, not only in the inspiration of youth, but in the very powers of nature, were murmured by the very winds and sea. That emancipation of the slaves, for which he gave so much of his life, came far sooner than he expected, and quite largely from his own work. That hatred of war which he taught has not come, but it will as surely as the sun continues to rise. In that Boston, where he was despised and arrested, his statue stands in honor today, accompanied by those sculptured reliefs, symbolic of his life, one of the awakening, mental and moral, which he brought; one of Truth unmasking error and hypocrisy; one of humanity, represented as a beautiful woman with her fair baby at her breast, and welcoming a neglected child to her arms. Over his grave in Florence, so long marked only by the modest words which he wished, has lately been added the sculptured face designed by the great artist, W. W. Story, wreathed in its triumphant laurel. It again suggests Emerson's sentence: "What forests of laurel we bring, and the tears of mankind, to those who stood firm against the opinion of their contemporaries."

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Chicago Charter Defeated.

The chief event in the history of Chicago during the past week was the rejection of the new charter by the voters at the polls. Although many public-spirited and intelligent citizens believed the charter was the half loaf to be accepted in default of something better, the opposition proved to be wide-spread, and the vote of 121,479 against and only 59,581 for indicates a faith in Chicago and her ability to get what is really needed which augurs well for the future. Further discussion of this topic will be found elsewhere in this issue.

H. H. Rogers has Retired.

The active head of the great Standard Oil enterprises for many years, Mr. H. H. Rogers, is reported to be a confirmed invalid, having suffered a paralytic stroke on July 16, and his enormous business affairs will now fall into other hands. Probably his son will devote most of his time to the Tide-water Railroad which is said to be yet a white elephant on Mr. Rogers' hands, he having invested some forty million dollars in the enterprise with no returns as yet. The Amalgamated Copper interests once the financial pet of Mr. Rogers, are now in some straits, but will be managed by Urban H. Broughton, a son-in-law of Mr. Rogers. John D. Rockefeller, Jr., and William G. Rockefeller are mentioned as the chief pilots in the Standard Oil business. These plans help to reveal the achievements of this colossus of finance, H. H. Rogers.

Earnings of Standard Oil.

At a hearing in New York last week, in the suit of the United States Government to dissolve the Standard Oil Corporation, United States Attorney Frank B. Kellogg questioned a witness as to the earnings of Standard Oil, and Assistant Comptroller Fay reluctantly made answer that in seven years the profits of the parent company had amounted to $490,315,934. Figured on the present capital stock, which is reported $98,339,382, the annual profit is something over 70 per cent. The press also figures that the former company, with a capitalization of ten million, was reorganized into the present one without any additional investment except "water," and hence the above profit would amount to 700 per cent a year on that. Profits of 1,000 per cent a year are credited to the Indiana Oil Company, and the fine of $29,000,000 recently imposed by Judge

Landis is said to represent only about three years' earnings. Whatever the true rate, it would seem impossible to doubt that the methods of business pursued were little less than highway robbery.

Oklahoma State. By vote of the citizens of Indian Territory and Oklahoma on Tuesday, September 17, the enabling act was ratified and the Constitution of the new state adopted. As soon as President Roosevelt signs the act the new state will be achieved and the newly-elected officials inaugurated. Although the territorial governor, Frank Frantz, a Rough Rider in the Spanish-American war, was nominated by the Republicans, the Democratic state ticket, headed by C. N. Haskell, of Muskogee, for governor, was elected by a generous majority, and the prohibition clause adopted which makes the state dry for twenty-one years.

Steamship Lusitania Arrives. The new ocean liner of the Cunard line reached New York recently on her maiden voyage with several new records written on her shield. The Lusitania is the largest ship in the world, being 790 feet long (over one-seventh of a mile), 88 feet wide, and by consuming 1,000 tons of coal per day can develop 68,000 horse-power. She has established a new record of five days and fifty-four minutes between Queenstown and New York, and has apparently abolished seasickness from the cabins of her passengers; she is the second ocean liner to use turbine engines. On her trial run a speed of twenty-five and one-half knots was maintained for forty-eight hours, and she is under contract to complete a round trip with an average speed of twenty-four and three-fourths knots. Nor is this the limit of achievement along these lines.

The New Customs Law. A lady landed from the S. S. Ivernia on September 12, who will doubtless be able to show how the new customs law works. Miss Margaret Murphy gave a declaration to the inspectors showing $76 worth of dutiable goods, but the government found foreign silks and laces in her baggage to the value of $6,198.45 on which the tariff is 50 per cent. By the terms of the statute the whole amount of the goods is forfeited and Miss Murphy is liable to a fine of three times their value in addition, which would make the total cost of her "oversight" about $25,000.

Religious Congress in Boston. The fourth International Congress of Religious Liberals is in session in Boston this week. Among the men of note from across the sea are Abbe Houten, of France (who preached for Dr. George A. Gordon on Sunday); Prof. E. Montet, D. D., dean of the Theological School at Geneva, Switzerland; Rev. Dr. John Hunter, of a famous Independent (Congregationalist), of Glasgow, and Rev. V. D. Davis, editor of the London *Inquirer*. The three last mentioned gentlemen will come to Chicago for a local meeting in connection with the Congress of Religion.

Socialists and Temperance. At the Socialist National convention held in Essen, Germany, last week, a resolution was passed, with only one opposing vote, whose main feature was a protest against the use of alcohol in any form during working hours. This action puts the Socialist party solidly against the German factory system of beer drinking at regular intervals during the day—for the use of beer was evidently included in the resolution—and that it was practically unanimous is both a surprise and a prophecy of yet larger activities for the Socialist party on the continent.

Count Tolstoi's House Attacked. The Jubilee of Count Tolstoi's literary activity, according to a dispatch from St. Petersburg, 21st inst., to Boston *Transcript*, was marred by an attack on his residence at Yasnaya Polyona, near Moscow, September 17. The men were armed with flintlock guns and pistols, and, advancing near to the house, fired repeatedly. Windows were broken and mirrors inside the house, and other damage done, but no one was injured. Tolstoi was perfectly calm and refused to believe the peasants to whom he had devoted a long life of labor and love had any hostility against him. He explained the action as due to a spirit of mischief.

No Peace in Morocco. Official announcement comes from Paris to the effect that peace negotiations at Casablanca have failed and General Drude will resume the offensive. A news dispatch from Tangier asserts that Sultan Abdul-Aziz has led a body of troops on a journey toward Rabot and has defeated the rebel tribesmen with great loss and with important moral effect. C. A. O.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

Rev. C. A. Osborne, Secretary.

To whom all contributions for this Department should be sent.

A Chicago Congress

By the favor of the International Congress of Religious Liberals, meeting in Boston this week, our Chicago friends will be able to see and hear at least three of the European delegates to the Boston meeting. Arrangements are not quite completed but a tentative announcement can be made. Rev. Dr. John Hunter, the well-known Independent or Congregationalist preacher of Glasgow, Scotland; Prof. Edward Montet, D. D., dean of the Protestant Theological School at Geneva, Switzerland, and Rev. V. D. Davis, editor of the London *Inquirer*, will arrive in Chicago on Saturday morning, October 5, and will be given an automobile ride about the city and to the University, where they will meet the president and other officials.

Sunday morning at 11 o'clock a public service will be held at the Abraham Lincoln Centre, at which Dr. Hunter will preach the sermon, and at 10:30 a. m. a similar service will be held at the Stewart Avenue Church, corner West Sixty-fifth street, Englewood, Rev. R. A. White, pastor, at which Prof. Montet will preach. Dr. Davis is expected to speak at still another service of which announcement will be made next week. At 8 p. m. Sunday a platform meeting will be held at Abraham Lincoln Center with addresses by several different speakers.

On Monday, October 7, a ministerial lunch will be given under the auspices of the Outlook Conference, to which the ministers of the city of all denominations will be invited that they may meet our European friends and hear them tell something of the tides of religious life on the other side of the water. Plans are being made also for a public reception to our guests to be held at Lincoln Centre on Monday evening. C. A. O.

The Ministerial Problem

Seldom de we find in a secular paper a saner and clearer putting of a great truth than in the following clipping from Detroit *News*. The paragraphs on sectarianism could hardly be commended too highly, and the significant fact is that this truth is being clearly recognized everywhere:

THE MINISTER-MAN.

No stronger proof of the passing of the clergy as an exclusive class can be had than that given by the two religious conferences meeting in the state. Not that the bearers of the ministerial office have been shown to be less than men, but that they have been shown to be only men. In times past the minister of religion bore about him a certain mysterious authority; he was supposed to be a man apart; he was looked upon as one who had special communication with hidden things; his life was supposed to have been lived differently from the common life. * * *

This week we have heard two bishops warn assembled hundreds of ministers—each of whom in his parish is regarded as a higher order of man—against jealousy, knocking, backbiting, unfeeling professionalism and other things that are far from ideal. Not that the minister is worse than any other man, but that he is a man and lives and speaks as a man.

There are prophets in these days, as in the days of old, but the prophet does not always find his call to be in the pulpit. There are prophets of national righteousness, as the Hebrew prophets were prophets of national righteousness. And their preaching has a large following; the common people hear

them gladly. One need not stretch the word an iota to say that Roosevelt is one of these prophet-preachers, and the common people hear him gladly as he preaches of righteousness and of judgment to come on all malefactors, high or low. The work of the Creative Spirit is too vast to be confined in sectarian manbound pulpits. The old word is true that the God of Righteousness does not leave himself without a witness before the nations.

To sectarianism can be traced the loud cry against low salaries for ministers. The salaries are not low when you judge them from the communities the ministers serve. Here is a town of 3,000. In it are five churches. The five churches pay probably $4,000 to $4,500 a year in ministerial salaries—a sum more than it spends on its schools. And the astounding fact is that all these steeples stand for the same thing. One steeple does not stand for one degree of morality and another for another. There is no moral quarrel between them. Yet they divide their forces, increase their expenses, vitiate their benefits, all for the pride of sectarianism. Imbued with the spirit of the same Master whom they profess to serve, they would dwell together as brethren in unity, would meet in one church that was an architectural credit to the town, engage as their minister a man whose training and culture and high spirit would make him an intellectual adornment of the community, and pay him a stipend commensurate with his ability and office—and all this cry of weak churches, underpaid ministers and dying creeds would be stopped.

What the towns of Michigan need and the towns of every state need is three or four ministers who will resign their pulpits, force the people to eat from one spiritual table as brethren and use their talents or their hands elsewhere.

Utterly pitiable is the complaint that young men will not enter the ministry because it does not pay. The ministry doesn't want young men who choose is as a paying profession. What the true ministry to spiritually hungry and thirsty humanity wants, and what it will get, are men who will preach as Paul preached, because necessity is laid on them. They will preach not because they see a salary or are properly and conventionally turned out of a seminary, but because they have something to say that will not let them rest until they say it. And that is the kind of a preacher who will never be underpaid, never want an overflowing audience, and never cross the "dead-line" of age.—From *Detroit News.*

Literary Note

Otto Pfleiderer, the author of "Religion and Historic Faiths" ($1.50 net, B. W. Huebsch, New York), is a great German-Protestant theologian and philosopher, and was born near Cannstadt, in Wurtemberg, on September 1, 1839. He studied under Baur at Tübingen; for a short time held a pastorate at Heilbronn; then became professor of theology at Jena, and in 1875 was called to the chair of systematic theology at Berlin, having made his name by a series of articles on New Testament criticism and Johannine and Pauline theology, and by his *Der Paulinismus,* published in 1873. *Das Urchristentum* was published in 1887, and in 1890, "The Development of Theology Since Kant, and Its Progress in Great Britain Since 1825," which was written for publication in England.

He delivered the Hibbert Lectures in London in 1885 and the Gifford Lectures in Edinburgh in 1894. In New Testament criticism Pfleiderer belongs to the critical school which has grown out of the impulse given by Baur. He is perhaps the leading representative of the liberal theological movement, and has none of the dogmatic narrowness that was at one time a characteristic of the German school. All his work shows a judicial tone of mind, and is remarkable for the charm of its style.

Professor Pfleiderer is now in America attending the International Congress of Religious Liberals at Boston, and will deliver courses of lectures at Harvard University and the Brooklyn Institute. He made many personal friends in America at the time of his visit to the St. Louis Exposition, where he participated in the Congress of Arts and Sciences.

THE HOME

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Helps To High Living

SUN.—The man who at every instant is ready to sacrifice himself through love, is the only one who lives and enjoys life.

MON.—The man who is ready to die for Justice is the only man who understands why he lives.

TUES.—Let us never say that the good will be achieved without us.

WED.—Any society founded on the idea that work is life would soon abolish all work that killed.

THURS.—The only way to escape servitude is through obedience.

FRI.—The soul of creation only reveals itself to the toiler.

SAT.—The strongest weapons humanity has ever used in its struggle against evil have been patience, pardon, gentleness and love. —*Charles Wagner.*

A Wonderful Old Woman

A curious account has recently been published of the work of a woman who was contemporary with Queen Elizabeth, and to whose strong hand, clear head and warm heart the University of Oxford owes one of its noble colleges.

Dorothy Wadham was the daughter of Sir William Petre and was born in 1534. Before she was twenty she married Nicholas Wadham. They lived a long, quiet country life. On his death she was seventy-five years old, and his will left her residuary legatee, "upon special trust reposed in her that she will bestow such sums as come to her to such uses as I have requested her, and she hath assented thereunto."

Within six weeks of her husband's death Dorothy Wadham began the task they had together planned. At seventy-five years of age she set herself to found, build and govern a new college for the University of Oxford.

Land was bought for six hundred pounds. The buildings consisted of chambers, hall, library and chapel. Four years sufficed to complete them, and Wadham College remains today one of the most beautiful groups of buildings in beautiful Oxford.

The residents in the college and recipients of the bounty of the foundress were a warden, fifteen fellows, fifteen scholars, two chaplains and two clerks. By way of servants there were two cooks, two butlers, a manciple, a janitor and a barber who bore the dignified title of the "Barbitonsor." Every one of these men was appointed to his place by Dorothy Wadham. She turned over to their support her whole fortune, reserving only an annuity of two hundred pounds.

The constitution of the college was written by her. She claimed and used the right to fill all vacancies. Her knowledge of every detail of the life of the place was marvelous, although she apparently never visited it. She decreed the length of the "disputations" and the hour for "suppinge," selected the cook and determined who should succeed him on his death. Long absences from the college were forbidden by her, and even the quarters which were to be occupied by the chaplains—"the two chambers on the right side of the gate that hath but one studdy a peece"—she personally selected.

Only nine years of life remained to Dorothy Wadham after her husband's death. She died in 1618 and was buried in Ilminster church. Her faithful servant ordered "mourning gownes for all the Fellowes and Scollers of the Colledge," and contributed twenty pounds for the better enlarging of the funeral feast. So, rich in years and in honors, Dorothy Wadham sleeps, having accomplished in the nine years before she was eighty-four a work of beneficence which shall last as long as English scholarship endures.

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THE FIELD

"The World is my Country, to do good is my Religion."

Congress Notes

EN ROUTE TO THE BOSTON LIBERAL CONGRESS.

Herein is the librarian more fortunate than the school-teacher: though vacations are shorter they can here and there, on occasion, be taken in the off-seasons when "ye pedagogue" must stay at his post. Recollection of days when she could not have set out for "the Sapphire country" in May nor have sought the society of the elect at Boston in late September, adds to the satisfaction of the scribe as she finds herself—after many hesitations and misgivings—really speeding along toward the Hub in the Wabash Saturday tourist sleeper on a day as ideally beautiful as one could well imagine. Would that this radiant, golden day, on which everything seems to look its best, may prove but a fair sample of the congress weather! In any case, some lurking memory of the weather-man's prognostications of a marked drop in temperature makes one inclined to enjoy present conditions to the full while they last.

Down in southern Illinois, disastrous rain, wind and hail storms in early August and again in early September have wrought such havoc with crops of corn and clover, with peaches and grapes, that in some cases the farmers' boys must leave college and the girls give up the hoped-for winter in the city and even the home music lessons, because of the heavy loss. In the region we are passing through, however, the cornfields, though not so large as some we wot of in that more southern region, all seem to stand in unbroken ranks of tolerable stature and though there is little if any fruit in evidence, I see no signs of unwonted devastation.

When in Geneva, my name somehow got into the congress lists with a wrong initial and though attention was called to the error at headquarters, the same was perpetuated in the final publications and now reappears to jeopardize the delivery of my mail. Who would recognize M. E. H. in Mary *V. D.* Hawley? When to this transformation was added an incorrect house-number, it is small wonder that the postman had his doubts. Fortunately meeting us on our way to the train, he stopped us to submit the question to me and I was thus able to rescue the congress program, the Forty Portraits and Biographical Sketches, the list of the foreign delegates' preaching appointments for September 22 and 29, and a note from Mr. Wendte, which I had ceased to expect before departure.

The list of preaching appointments is a long and interesting one, particularly that for tomorrow, the 22d. It makes one regret the impracticability of reaching Boston before tomorrow evening, though were an earlier arrival possible, here is such a veritable embarrassment of riches that one would find it really difficult to choose one's church and speaker. Here are not only distinguished members of the English-speaking liberal clergy from London, Manchester, Sheffield, Aberdeen, and other places in England and Scotland; the continental countries are well represented: France, Italy, Hungary, Holland and Switzerland; also far-away India and Japan. Of the two French speakers, Rev. Bonet-Maury's American lecture courses have presumably made him more widely known over here than his younger and brilliant confrère, Jean Réville. Italy's one representative, Rev. Tony André, has an appointment for each Sunday, as does also the Hungarian, Rev. N. Jozan, of Budapest, who is always in attendance at these congresses. I wonder how many will be struck, as I was at Amsterdam, by a certain resemblance between Mr. Jozan and the president of the Boston congress, Samuel A. Eliot.

That erudite scholar and quiet, polished gentleman, the retiring president, Professor Eduard Montet, of Geneva, is to preach at Providence one Sunday and at New Bedford the other. If I mistake not, he is also one of the foreign guests who are scheduled for addresses later at Chicago and Ann Arbor. This looks as if Professor Montet, who, barring his reluctance to attempt any utterance in English, made an ideal president at Geneva, had been seriously carrying out his promise to devote himself to the study of our language in the past two years. I hope we may have the pleasure of welcoming him at Lincoln Centre.

Though Germany is not directly represented among these Sunday speakers, the only woman on the list, Rev. Gertrude von Petzholdt, is a German, though she comes with the British delegates as pastor of the Free Christian Church in Leicester, England. The fine, earnest face presented in her portrait and the interesting biographical sketch accompanying it, make one feel that perhaps she would be our choice were we only to be in Boston either Sunday. Both portrait and sketch appeared in the Christian Register not long ago. Miss Petzholdt has resigned her pastorate, I understand, with a view to spending some time in the United States. It is to be hoped she will not leave Chicago out of her itinerary. Should there be a good prospect of our hearing her there, I shall recur to this biographical outline of her career and experience, which the gathering darkness prevents my copying at this time.

M. E. H.

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